

MEMOIRS OF LITERATURE.

MONDAY, September 22. 1712.

I.

DE ADORNANDA nova Editione THESAURI LINGUÆ LATINÆ à ROB. STEPHANO concinnati.

A Learned Man, well known in the Commonwealth of Learning by several valuable Performances, designs to publish a new Edition of Robert Stephens's Latin Dictionary with great Improvements. The following Piece is a Specimen of that Work, which he offers to the Publick, that they may judge of his Undertaking. The Readers will find in this Specimen an Account of the Imperfections of Robert Stephens's Dictionary, and some of those many Notes, and Observations, with which this new Edition is to be adorned.

1. **N**omina propria virorum, urbium, locorum, &c. (utpote ad cognitionem Linguae Latinae minimè pertinentia, & in pluribus aliis Lexicis hodie obvia) in hac Edit. omittentur. Eorum autem loco alia haud pauciora, vel potius plura, Lexico Latino magis propria, addentur: quæ hisce signis [] & †, à reliquis distinguere licebit. Quod si tamen literarum Latinarum studiosi Nomina propria quoque quæ Rob. Steph. Lexico suo immiscuit, desideraverint; poterunt ea aliquando separato volumine edi; & quidem justâ accessione auctiora.

2. Citationibus Roberti Stephani, quæ vel certis Editt. accommodatæ sunt, vel ad libros tantum referuntur, capita quoque, vel versus, aliæve Sectiones minores addentur, ut eò facilius in quavis Editione reperiri possint.

3. Verba probæ Latinitatis, à Rob. Steph. omissa (quorum non exiguus est numerus) suis quæque locis addentur, præfixo hoc signo †.

4. Quæ in serie sua occurrent voces spuria, & ex vitiosis Editt. à Rob. Stephano hausta, tali asterisco * notabuntur. Adhæc, opera dabitur, ut quæcunque veterum scriptorum loca, corruptè ab eodem citata, ad meliores & accuratiores Editt. reformatentur.

5. Significationes verborum, quas Rob. Stephanus, aliiq; Lexicographi, vel mutilè, vel confusè & præposterè fere exhibere solent, in hac Edit. non solum plenius & clariùs tradentur, sed etiam justiore ordine disponentur. Ordo autem iste in Notis, quas contextui passim subjiciemus, breviter proponetur: Idque ideo, ne necesse habeamus, totum Lexici Stephaniani contextum (quod immensi laboris foret) immutare, singulaque exempla, pro novo significationum ordine, transponere, & loco suo movere. Interdum tamen, ubi operæ pretium visum erit, novam prorsus verborum telam texemus, totamque exemplorum seriem nostrâ methodo ordinabimus: Eo scilicet modo, quo formavimus systema verbi *Cerno*, pluriumque aliorum; quibus præfigetur hoc signum †.

6. Toti præterea operi inspergentur variae observationes in Linguam Latinam, quibus tam dubiis & obscuris pro virili nostra parte lucem foenerari, quam malè antea intellecta ad verum redigere conabimur.

SPECIMEN OPERIS.

I.

De vocibus omissis. Ad num. 3.

‡ **ADAPTO**, *are*, aptè adungere: Ex *ad* & *apto*. In Onomastico vetere Lat. Gr. exponitur *παρατίθημι*. Sueton. in Claud. c. 33. *Ita effedo alveoq; adaptatis, ne lusus confunderentur.* Idem in Othon. c. 12. *Adaptatum capiti galericulum.*

NOT.

Hoc verbum est ex omissis Roberto Stephano. In Thesauro Basilii Fabri, à pluribus viris doctis interpolato, habetur quidem, sed sine auctoritate & testimonio veteris Scriptoris. In Lexico Tachardi, hinc ante aliquot annos in Belgio auctius edito, itidem sine auctoritate in medium adfertur: admonito insuper lectore, vocem hanc non esse Latinam. Sed quis peregrinitatis postulare audeat vocem, quæ auctorem & patronum habeat Suetonium?

‡ **ADSPIRĀMEN**, *inis*, neutr. ab *Adspiro*. Valer. Flacc. lib. 6. v. 465. *Da, precor, artificis blanda adspiramina forma.* Est vox omnibus Lexicis ignota.

‡ **ÆSTIMATUS**, *us*, substantiv. idem quod *Æstimatio*. Non comparet in Lexicis. Plin. H. N. 11. 15. *in æstimatu est [mel] è thymo*; i. e. in magno pretio habetur.

Not. Sic edidit Harduinus: quam auctoritatem secutus, nescio. Nam aliæ, quas inspexi, Editt. habent, *aptissimum existimatur d thymo*.

‡ **ARBUSTUS**, *a*, *um*, adjectiv. idem quod *Arbustivus*. Ab omnibus Lexicis abest. Plin. H. N. 10. 29. sub princ. *Larium lacum, amoenum arbusso agro.* Ubi *arbusus* ager, est, ager confitus arboribus, ad usum maritandarum vitium; ut rectè Harduinus interpretatur. Sic, *Arbusta vitis* (quàm alii *arbuffiam* vocant) apud eundem Plin. lib. 17, c. 13.

‡ **ARCIPÖTENS**, *entis*, epithetum *A. pollinis* apud Valer. Flacc. lib. 5. v. 17. Vox nulli Lexicographorum antè notata.

‡ **INSOLESCO**, *ere*, factum concipere. Salust. Bell. Cat. c. 6. in fin. *Per licentiam insolescit animus humanus.* Tiro apud Gell. 7. 3. *Insolescere ad immodicum modum.* Justin. 31. 8. 8. *Animi insolescunt rebus secunda.* Tacit. 2. Ann. c. 75. *Magis insolescente Plancina.* Idem 2. Hist. c. 7. *Rebus secundis etiam egregios duces insolescere.* Gloss. Lat. Gr. *Insolescere*, *ἐναβρύνεσθαι, ὑπερφηνανεύεσθαι.* Item, *Insolesco* *ἀλαζονεύομαι, ἀπειπίζω.* Ubi prima manus procul dubio scripserat, *ἀπειπίζω*, vel potius formā passivā, *ἀπειπίζομαι*, i. e. defuesio.

NOT.

Quis non miretur, vocem tam elegantem, & bene Latinam, à Rob. Stephano omissam esse? In Thesauro Basil. Fabri (etiam novissima ejus Edit.) verbum hoc habetur quidem, sed sine ullo probati scriptoris testimonio. Nam Tertullianus (qui illic, præter veteres Glossas, solus tantum citatur) non est fide dignus purioris Latinitatis sponsor.

‡ **IMMORDEO**, *ēre*, (compositum ex *in*, & *mordeo*) i. e. fortiter mordere. Abest ab omnibus Lexicis. Papin. Stat. 2 Theb. v. 628. *Immorsaq; cadens obmutuit hastā.* Ubi Scholia antiqua, quæ Barthius habuit: *Moriens dentibus immordet hastam, per adversum os infixam.* Et Glossa ibidem: *Immorsā, fortiter morsā.* Propert. 3. Eleg. 6. v. 21. *Immorso aequales videant mea vulnera collo.* Vulgò ibi *in morso*: voce divisā. At viri politissimi, Nic. Heinf. in Castigat. Vellei. & Broekhuysius, rectè ibi legunt *immorso*: voce compositā. Quin & apud Horatium Serm. II. 4. v. 60. *Perna magis ac magis billis flagitat immorsus refici*; viz. Stomachus: ut ibi legendum præcipit, magnum literarum decus, **RICHARDUS BENTLEYUS**.

‡ **INACESCO**, *inacui*, *inacescere*, ex *in*, & *acesco*: i. e. valde acesco. Præposit. enim *in* hinc (uti in multis aliis compositis) non habet vim privandi, sed augendi. Verbum hoc omisit Rob. Stephanus. Haber autem, vel potius ejus interpolatores, unius tantum Apuleji auctoritate firmant. Atqui usus est eo longè melior & vetustior Latinitatis auctor, Ovidius de Rem. Amor. v. 307. ubi vide omnino Nic. Heinf.

‡ **TA.**

† **TABEFACIO**, *ere*, tabe corrumpere, vel consumere. Elegans hæc vox apud Scriptores veteres, qui eâ usi sunt, ab oscitantibus librariis fere mutata est in *labefacio*: unde non miror eam à Lexicis vulgatis abesse. Nam Faber in Thesauro non ipsum verbum *Tabefacio*, sed tantum particip. *Tabefactus* adfert, & quidem ex unico tantum loco Solini, qui non est idoneus Latinitatis auctor. Columell. lib. 6. c. 5. *Segregandi à sanis morbi, ne quis interveniat, qui contagione ceteros tabefaciat*. Sic enim ibi lego pro *labefaciat*. Nam mox sequitur: *Ne adventu suo etiam illis tabem adferat*. Idem ergo est, ac si dixisset, *qui contagione ceteris tabem adferat*. Senec. Nat. Quæst. 4. 5. *Qui teneram & tabefactam nivem calcant, i. e. liquescentem*. Vulgo ibi legitur, *labefactam*. At Obsopoeus rectè emendat *tabefactam*. Sic, *tabefactis nivibus*, dixit Solinus, cap. 8. Et passim apud Scriptores, *tabes*, & *tabescere* de nive liquescente dicuntur.

II.

De vocibus spuris: Itemq; locis corrupte citatis.
Ad Num. 4.

* **ARCHAICUS**, *a, um*. ἀρχαῖος, vox Græca, deducta à nomine ἀρχαῖος, i. e. priscus, antiquus. Hanc vocem non solum Robertus noster, sed etiam alii Lexicographi uno ore tribuunt Horatio: apud quem nimirum I. Epist. 5. princ. secundum Edit. vulgatas legitur: *Si potes archaicis convivere recumbere lectis*. Sed hanc lectionem meritò explodit Richardus Bentlejus, in cultissimis ad illum poetam Notis: tum quia ἀρχαῖος (ipso monente) secundam habet productam (ut apud Aristoph. Nub. v. 819.) pariter ac *Achaicus*, *Trochaicus*, aliaq; hujus formæ: tum etiam, quia omnes Codd. prisci ibi legunt *Archiacis*; quod scilicet formatum est ab *Archia*; ut à *Phidia*, *Phidiacus*, &c. *Archiam* autem fuisse olim fabrum, qui lectos breves & humiles, à nomine ipsius *Archiacos* vocatos, facere solitus sit, veteres Scholiastæ ad locum illum testantur.

* **MATTA**, *a*, pro storea, vel tegete, Ovidio tribuitur, non solum à Roberto nostro, sed etiam aliis Lexicographis: Itemq; Vossio de Vit. Sermon. lib. 7. ubi de verbis falso suspectis agit. Nimirum apud poetam illum lib. 6. Fast. v. 680. vulgò sic legitur: *In plauistro sirpea matta fuit*. At verò Nic. Heins. ex MSS. ibi profert, *sirpea lata fuit*: rejectâ voce

matta; quam inferiori Latinitatis ævo rectè assignat. Quid autem fuerit *sirpea* (quod substantivè in dicto loco Ovidii accipitur) suo loco ex Varrone docebimus.

* **SEMENTINUS**, *a, um*, idem quod *Sementivus*; si credendum est Roberto Stephano, Basil. Fabro, aliisq; Lexicographis; qui Catonem, Ovidium, & Festum, vocis hujus auctores citant. At verò elegantissimus Nic. Heinsius ad Ovid. 1. Fast. v. 688. docet, non solum apud Ovidium, sed etiam alios Scriptores, pro *sementinus* meliores Codd. MSS. habere *sementivus*: quam proinde lectionem meritò præfert alteri.

* **CARPTUS**, *us*, substantiv. affertur quidem à Roberto nostro, itemq; Fabro, aliisq; Lexicographis, ex Plin. H. N. 24. 10. sed ubi in iis, quas vidi, Edit. (in quibus etiam est Editio Harduini) legitur, *trium digitorum captu*; non *carptu*. Ut proinde vox illa Plinio immeritò tribuatur. Neque alius, quod sciam, ejus auctor existat.

In v. *Cæcus*, Robertus noster *cæcus comas* ex Ovidio ad Liviam interpretatur *confusas & incomptas comas*. At verò in loco illo Ovidii (vel quisquis est alius carminis illius ad Liviam, Ovidio saltem non indigni, auctor) v. 98. pro *cæcus comas* (quod est librariorum erratum) Nic. Heins. auctoritate Codicis Medicei rectè edidit, *casas comas*.

In v. *Glandifer*, Robertus & Nizolius *glandiferas orationes* memorant ex Cic. 2. Philip. c. 39. decepti nimirum vitiosâ ejus loci lectione. Nam pro *glandifera* (vel, ut quidam libri ibi habent, *grandifera*) ex melioribus Codd. MSS. rescribendum esse *grandi focnore*, jamdudum docuerunt Lambinus, Gruterus, & Grævius.

In v. *Articulatè*, Robertus & Nizolius phrasin hanc, *articulatè salutem dicere*, proferunt ex Cic. ad Attic. 6. 5. in fin. Sed ibi pro *articulatè* Edit. accuratiores, & ad fidem Codd. MSS. castigatæ, habent *Atticulæ*: i. e. filia parvula Attici.

Arguere, Robertus noster, itemq; alii nonnulli Lexicographi, pro prohibere, vel vetare, poni volunt apud Ovid. 15. Metam. v. 73. *Pythagoras animalia mensis Arguit imponi*. Sed non observarunt locum illum in mendo cubare, & pro *arguit* rescribendum esse *arcuit*; prout ibi Nic. Heins. ex Codd. MSS. edidit. Similiter *arguit* pro *arcuit* ante Heinsium vitiosè legebatur in alio loco Ovidii 1. Pont. 6. v. 42. *Me quoque conantem gladio finire dolorem Arguit, injectâ continuitq;*

manu. Ubi Nic. Heins. itidem ex MSS. reposuit *aruit*, i. e. prohibuit. Idem mendum ex Papin. Stat. 2 Theb. v. 630. auctoritate veterum membranarum sustulit Barthius: quem vide ad illum locum.

III.

De exemplis necessariis Lexico Roberti Stephani addendis; itemque significationibus vocum rite distinguendis & ordinandis, apteq; inter se connectendis.

Ad Num. 2. 5, & 6.

Ex Roberto Stephano.] ABSOLVO, *absolvi*, *absolutum*, penult. prod. (*ἀπολύω*, *ἀπαλλάττω*) *absolvere*. Liberare. Multiplicem habet usum: sed maximè ad judicia refertur. Contrarium est *damnare*.

Absolvi omnibus sententiis. Cic. 6. Verr. [al. 4. Verr. c. 45.] *Servus ille innocens omnibus sententiis absolvitur*. [Curt. 7. 2. 8. *Amyntam*, fratresque ejus *meâ sententiâ absolvo*.]

Absolvere improbitatis. Cic. 3. Verr. [al. 1. Verr. c. 28.] *Non te absolutum esse improbitatis, sed illos damnatos esse cadis*. *Absolvi* injuriarum, Auctor ad Herenn. [lib. 2. c. 13.] *Absolvi majestatis*, Cic. pro Cluent. c. 41. [*Absolvi* capitis, Corn. Nep. 1. 7. 6.] in hoc genere loquendi subauditur aliquis ablativus; ut *crimine*; sicut & in verbis accusandi [& damnandi,] cum junguntur genitivo. [Ablativus autem *crimine* regitur à subintellecta præpositione *à* vel *ab*, ut integra phrasis sit; *Absolvere* aliquem à crimine *cadis*; pro quo præcisè vulgò dicitur, *Absolvere* aliquem *cadis*. Vide Francisc. Sanct. Minervam, lib. 4.]

Absolvere aliquem bello. Tacit. lib. 4. [Ann. c. 23. princ.] *Is demum annus Populum Romanum longo adversum Numidam Tacfarinensem bello absolvit*, id est, liberavit. [Vide infra Not. n. 6.]

— Aliquem suspitione regni. Liv. lib. 2. [c. 8. princ.] *Lata deinde leges, quæ Consulem regni suspitione absolverent*. Id est, liberarent.

— De prævaricatione. Cic. ad Q. Fr. 2. 16. *Drusus de prævaricatione absolutus*. [Sed hæc constructio cum ablativo & præposit. *de* non est verbo *Absolvo* propria, seu peculiaris, sed fere cum omnibus aliis communis. Nam *de prævaricatione* præcisè dictum est, pro, *de prævaricatione* ut memorem: quod idem est, ac si dicas, quod adinet ad præva-

ricationem. Et hoc quidem sensu præpositio *de* fere cuivis alii verbo jungi potest.]

Absolvere, absolutè, & sine casu criminis. Cic. Divinat. Verr. *Reus ut absolvatur, non peto*.

— Quempiam alteri. Cic. 4. Verr. [al. 2. Verr. c. 8.] *Hunc hominem Veneri absolvis, sibi condemnat. Maluit videlicet homines peccare, quam Deos*. Hoc est, quod ad Venerem adinet, absolvit.

— Se judicio ab aliquo: Pro eo, quod est, ab ejus accusatione se liberare. Cic. pro Rosc. Com. [c. 12.] *Cur tam imperitè facit, ut non judicio à Fannio se absolvat*. [Vide infra Not. num. 1, & 6.]

Absolvere copiosè: Id est, multis sententiis. Cic. lib. 2. ad & Fr. *Senatorum copiosè absolvit*.

Absolvere per metaphoram [à foro & judiciis ductam.] Horat. 2. Sat. 3. v. 278. *An commota crimine mentis Absolves hominem*. [Vide Not. num. 3.]

Absolvere, perficere, & rei finem imponere: (*ἀποτελεῖν*, *διαπερθεῖν*) ut, *Absolvere* librum, aut aliud opus. [Vide Not. num. 5.] Cic. 3. Offic. [c. 2.] *Ut nemo pistor esset inventus, qui Coæ Veneris eam partem, quam Apelles inchoatam reliquit, absolveret*.

[*Absolvere* & perficere. Cic. 4. de Fin. c. 13. *Quid est, quod ab ea absolvi & perfici debeat?*]

Conficere & *absolvere*. Cic. 13. ad Attic. [ep. 19.] *Dialogos confeci & absolvi*.

Absolvere & ad exitum perducere. Cic. 2. Fin. [c. 32.] *Nec enim absolvi vita beata sapientis, neque ad exitum perducere poterit*.

Absolvere bellum. Lucan. lib. 2. [v. 250. Phrasis hæc exponetur infra in Not. num. 3.]

— Creditorem, aut quemvis alium, qui pecuniam petit. Terent. Adel. 2. 4. v. 13. *Ego ad forum ibo, ut hunc absolvam*. Ubi Donatus: *Id est, ut hunc reddito illi pretio dimittam*. Plaut. Epid. [5. 1. v. 25.] *Age, Age, absolue me, atque argentum numera, ne comites morer*. [Vide Not. num. 4.]

Absolvere fidem, Tacit. [2. Hist. c. 60. ubi vide interpretes.]

* *Absolvere* navem, pro *solvere*, Plaut. Mil. Gl. [4. 7. v. 17. Sed accuratiores Editt. ibi habent *navim solvere*: quæ lectio etiam metri ratione defenditur.]

— Pensum. Varro de R. R. lib. 2. c. 2. princ. Translatum à lanificio muliebri, in quo singulis certum lanæ pondus in opus distribuebatur. Proverbiale est. — Pig-

—**Pignus:** pro luere pignus. Paulus 2. Sent. c. 5. *Creditor, si simpliciter sibi pignus depositum distrabere velit, ter antè denuntiare debitori suo debet, ut pignus absolvat, ne à se distrabatur.*

—**Promissum:** [id est, præstare promissum.] Varro de R. R. lib. 2. c. 11.

Orbem absolvere: id est, consumere, & perdere. Lucan. lib. 7. [v. antepenult.] *Quid totum premitis, quid totum absolvitis orbem?* [Vetus loci hujus sensus, à quo aberravit Robertus, exponetur infra in Not. num. 3.]

Absolvere, finire. Sallust. *Namq; uti paucis verum absolvam.* Plaut. Rud. [3. 2. v. 29] *Uno verbo absolvam, leno est.*

Absolvere de re aliqua: similiter pro finire. Sallust. B. Cat. [c. 4.] *Igitur de Catilinæ conjuratione, quam verissime potero, paucis absolvam.* [Perinde ac si dixisset: quod ad Catilinæ conjurationem adtinet, eam paucis absolvam. Sic supra, *Absolvi de prævaricatione:* ubi vide quæ diximus.]

Absolvere, pro dimittere. Plaut. Amphitr. [5. 1. v. 45] *Quæso, absolvo hinc me exemplo, quando satis deluseris.* [Vide Not. n. 4.]

Absolvere, pro vitam adimere. Plaut. Capt. [3. 5. v. 73] *Diu ego hunc cruciabo, non uno absolvam die.* Hoc est, non uno die vitam illi adimam, vel eum enecabo. [Vide Not. num. 4.]

[**Absolvere ærumnas,** pro defungi ærumnis, apud Plaut. Vide Not. num. 5]

N O T A.

[Significationes verbi *Absolve*, quas Robertus, pro more solito, præpostere & admodum confusè tradit, sic aptè disponi, & inter se connecti possunt.

1. **Absolvere** propriè significat, aliquid ab aliquo solvere: cujus notionis exempla existant adhuc apud inferioris ætatis Scriptores: ut Apulej. Lib. 11. *Metam.* p. 379. Ed. Delph. *Navis absoluta strophis anchoralibus, p. lago redditur.* i. e. soluta à vinculis. Prudent. *Psæd. sep.* Hymn. 10. v. 1118. *Anima absoluta vinculis, cælum petit.* Et ad hanc significationem manifestò alludit Cic. pro Rosc. Com. c. 12. *Ubi, absolvere se ab accusatore,* per translationem dixit, pro liberare se ab accusatore.

2. Ab hac significatione propria ad forum & judicia transfertur: & rei, qui legum

vinculis quasi solvuntur, & ab accusatione liberantur, *absolvi* dicuntur. Exempla habes supra.

3. Sed & extra judicium & forum, per translationem scilicet translationis, *absolvere* ponitur, pro crimine, vel culpâ solvere. Juvenal. 13. Sat. v. 3. *Prima est hac ultio, quod se iudice nemo nocens absolvitur.* Horat. 2. Sat. 3. v. 278. *An commota crimine mentis Absolves hominem.* Martial. 11. 21. *Absolvit lepidos nimirum, Auguste, libellos:* id est, probas, vel non damnas. Idem 12. 52. v. 10. *Absolvit Phrygium vestra rapina Parin;* i. e. excusat. Vel etiam (sensu prægnante) facit ut rapina Paridis excusetur. Lucan. lib. 7. v. antep. *Quid totum premitis, quid totum absolvitis orbem:* i. e. O Superi, quid totum Orbem Romanum infamiâ sanguinis civilis, in eo effusi, premitis, vel eo nomine nocentem facitis; eundemq; simul absolvitis (i. e. invidiâ levatis) dum nullam ejus partem sanguinis hujus expertem esse finitis. Infamia enim criminis, vel facti, quod ad omnes pertinet, minùs premit singulos. Lege ibi & sequentia: quæ sensum hunc confirmant. Apud eundem lib. 2. v. 250. *Cato dicitur, civile absolvere bellum:* i. e. probare: vel potius, invidiam & infamiam belli civilis levare apud alios; videntes scilicet ipsum Catonem, virum tam sanctum & innocentem, eo non abstinuisse.

4. Alio præterea sensu *absolvi* dicitur homo, quem negotio expedito & peracto à nobis dimittimus. Galli id vocant *depecher*: Britanni, *to dispatch*: Germani, *abfertigen*. Quocum enim nobis negotii aliquid intercedit, cum eo quasi copulati sumus vinculo aliquo: à quo demum solvimur, negotio illo confecto & expedito. Exempla notionis hujus habes jam supra apud Robertum: Quibus addimus sequentia. Plaut. Pseud. 4. 7. v. 133. *Hodie ego peregrinos absolvam:* cras agam cum civibus. Idem Curc. 3. 1. v. 84. *Sequere hanc: te absolvam, quâ advenisti gratiâ.* Idem Mostell. 3. 2. v. 153. *Omnino, ut te absolvam, nullam pietatem conspicio hic avem;* i. e. ut uno responso te dimittam: vel, ut uno responso tibi satisfaciam. Sic, *Absolvere creditorem,* est, creditori satisfacere, debitam pecuniam ei reddendo. Ulpian. Dig. 22. 1. 37. *Si mutuatus sum pecuniam, ut creditorem tuum absolvam.* Ad hanc classem etiam referendum est illud Plautinum Captiv. 3. 5. v. 73. *Diu ego hunc cruciabo, non uno absolvam die.* Id est, propriè, non uno die dimittam: quod

quod est, si sensum spectes, non uno die enecabo.

5. Ob eandem rationem & negotium ipsum, vel opus, quod perficitur, seu consummatur, & ad finem perducitur, dicitur *absolvi*: i. e. quasi dimitti, ne nobis amplius cum eo quicquam rei sit. Britanni id vocant, *to dispatch a Business, or a Work*. Exemplum habes jam supra: quibus addimus sequentia. Cic. 1. de Leg. c. 3. *Nec tam facile interrupta connecto, quam absolvo instituta*. Sallust. in Fragm. ex lib. 1. Hist. Cato multa paucis absolvit. Liv. 2. 2. *Absolve beneficium tuum*; i. e. consumma beneficium tuum: addendo scilicet, si quid ei adhuc deest. Ad hanc classem etiam referenda est notio *defungendi*, quâ verbum hoc usurpatur apud Plaut. Amph. 1. 2. v. 26. *Uno ut labore absolvat ærumnas duas*; i. e. ut defungatur ærumnis duabus. Qui enim malo aliquo defungitur, id quasi à se dimittit, vel à se solvit.

6. Interdum simpliciter ponitur pro liberare: quoniam liberatio nihil aliud est, quam solutio à malo. Sallust. in Fragm. ex lib. 3. Hist. *Non absolvit [hominem] curâ familiari tam parva res*; i. e. non liberat à cura. Pallad. in Mart. Tit. 12. *Tunc eligis absolutam tempestatibus & impedimentis omnibus diem*; i. e. liberam à tempeste. & imped. Duo alia hujus notionis exempla (alterum ex Tacito; alterum ex Cicerone) attulit jam supra Robertus noster.]

Aliud Exemplum. Ex lit. B.

Rob. Steph.] BOLUS, i, priore brevi, (βόλος) Latine *jactum* significat.

Bolus, i, (βόλος) priore corr. aleæ quoque *jactum* significat; vel rete ipsum piscatorium, quod *fundam* vocamus. Plautus in Rudente, [2. 3. v. 30.] *O Neptune lepide, salve! Nec te aleator ullus est sapientior. Profecto Nimis lepide jecisti bolum: perjurum perdidisti*. Verba sunt Trachalionis servi ad Neptunum, existimantis lenonem naufragio periisse. *Perdere* autem, perimere & evertere interdum significat: unde jocus resultat. Aleatores enim et piscatores bolum jaciunt. Perdidisti igitur, Neptune, hominem perditissimum, id est lenonem maximè perdendum. Propterea, Neptune, aleam pulchrè jecisti, pulcherrimum *jactum* fecisti. Hæc ex Bud. in Pandect.

Bolus, i, priore productâ, (βόλος) cujusque ei frustum significat.

Bolus è faucibus eripi dicitur, quoties commoditas aliqua, quæ jam propemodum tene-

batur, præter expectationem subito præripitur. Terent. Heaut. 4. 2. [al. 1. v. 6.] *Cru- cior tantum bolum mihi ereptum tam subito è fau- cibus*. Erasmi.

Hinc nostri Medici *bolum* appellarunt, unam pharmaci dosin, quod ceu uno frusto assumpta sumatur.

Bolus, per metaphoram. Plaut. Truc. [4. 3. v. 70.] *Verum hoc ego te multabo bolo: Sex talenta magna dotis demam pro istac inscitia*. Varro 3. de R. R. c. 2. *Sed ut ad hunc bolum pervenias, opus erit tibi aut epulum, aut triumphus alicujus*.

N O T A.

[Non solum Robertus noster, sed etiam Vossius in Etymolog. itemque alii Lexicographi, & vulgus Grammaticorum, ex simplici voce *bolus* duplicem faciunt, & pro diversa, quam fingunt, origine, diversam quoque significationem, & quantitatem ei tribuunt. Nam alterum quidem *bolus* referunt ad Græcum βόλος, quod est à βάλω, *jacio*, & priorem brevem habet: alterum verò ad βόλος, per ω, quod priorem habet productam & propriè *glebam* significat. Sed hac in re non parum à vero aberrarunt. Nam *bolus* apud Latinos nihil commune habet cum posse iore βόλος, quod per ω scribitur: (hoc enim in priore syllaba producitur; at Latinum *bolus* semper corripitur, ut inferius ostenderetur) sed unice referendum est ad alterum illud βόλος, quod priorem syllabam, ut diximus, habet correptam. Hinc uti βόλος apud Græcos propriè *jactum* significat (utpote quod est à βάλω, *jacio*) ita & *bolus* apud Latinos. Nam pro *jactu* talorum, vel tesserarum accipitur apud Plaut. Curc. 5. 2. v. 13. & Aufon. Professor. 1. v. 26. Pro *jactu* retis piscatorii apud Plaut. Rud. 2. 3. v. 30. quamvis ibi ancipiti verborum sensu, tam ad *jactum* retis, quam talorum referri possit. Comico de industria ambiguitatem illam affeclante. Inspice ipsum locum.

2. Neque solum *jactum* retis piscatorii utraque lingua significat, sed etiam quod *jactu* talis retis capitur: quamvis Lexicographi Latini notionis hujus nullam faciant mentionem. Sueton. de Clar. Rhet. c. 1. *Adolescentes littus ingressi, piscatores trahentes rete adierunt, & pepigerunt bolum quanti emerent. Et mox: Tum emtores bolum suum aiunt; piscatores suum*.

3. Hinc ductâ metaphorâ, *bolus* quodvis commodum, lucrum, seu prædam fortuitam significat.

significat. Terent. Heaut. 4. 1. (al. 2.) v. 6. *Gracior bolum tantum mihi esse ereptum tam subito & faucibus*; i. e. prædam: ut Eugraphius recte interpretatur. Varro de R. R. lib. 3. c. 2. *Sed ut ad hunc bolum pervenias, opus erit tibi*, &c. i. e. ut hoc commodo, vel lucro insolito potiarius. Vulgò tamen *bolus* hoc sensu non solum à Lexicographis, sed etiam aliis viris doctissimis, ad Græcum βῶλον, quod per ω scribitur, refertur: sed quos vel syllabæ prioris quantitas erroris sui admonere poterat. Nam *bolus* in ipsis illis locis Plautinis, quæ pro hac notione citant, priorem necessariò habet brevem, quippe positum in fine versûs jambici, quem ex lege metrica, tam apud Latinos, quàm Græcos, nonnisi jambus claudere solet. Sic in Perf. 4. 4. v. 106. *Dabit hæc tibi grandes bolos*; i. e. grandia commoda, vel emolumenta. Et in Truc. 4. 3. v. 70. *Hoc ego te multabo bolo*; i. e. sex talentis: ut versus sequens indicat. Item in Poen. Prol. v. 101. *Quoniam amore cernit, tangere hominem vult bolo*; i. e. argento emungere. Vide etiam Trucul. 1. 1. v. 10.]

Aliud Exemplum: cujus elaboratio tota nostra est.

Ex lit. C.

Consilium erat subungere hîc Systema verbi *Cerno*; novâ, & (si quid judicamus) accuratâ methodo à nobis constructum (in quo inter alia phrasin illam vexatissimam, *Cernere hæreditatem*, clarè exposuimus) sed quoniam id longius est, quàm ut totum hîc inferi possit; aliud brevius ejus loco substituemus.

† CHLĀMYS, γῆλις, fœm. χλαμύς, ὕδος, vestis militaris & itineraria apud veteres Græcos, quæ formæ erat rotundæ, & tunicæ superinduebatur. Dicimus, apud Græcos: nam Romani *chlamydem* in vestitu suo (nisi forte scenico, & ludicro, vel pompatico) nunquam habuerunt. Loquor autem de *chlamyde* propriè ita dictis. Nam (quod notandum) etiam *paludamenta* & *sagum* Romana à Scriptoribus Græcis, qui res Romanas exponunt, χλαμύς appellari solent; propter similem nimirum harum vestium usum. Uti enim *paludamentum* & *sagum* apud Romanos; ita *chlamys* apud Græcos erat vestis imperatoria & militaris. Hinc Dioni lib. 60. p. 687. χλαμύς dicitur; quod

Plinius H. N. 33. 3. eandem rem narrans, *paludamentum* vocat. Sed & Scriptores Latini posteriorum temporum hæc confundunt, & *chlamydem* pro *paludamento*, vel *sago*, & *lacerna* ponere solent: quod cum Ferrarius de Re Vest. Part. 2. lib. 2. c. 1. 2. & seq. aliq; viri docti non satis observassent, confusè de *chlamyde* exposuerunt, neq; expedire potuerunt, an *chlamydes* apud veteres Romanos in usu fuerint, nec ne; itemq; an *chlamys* idem vestimentum fuerit, ac *paludamentum*, & *sagum*; an verò diversum. Sanè si distinxissent tempora, rem facilè extricare potuissent. Aliud enim Scriptoribus Latinis antiquioribus significat *chlamys*; aliud recentioribus. Illi *chlamydem* nunquam referunt ad vestitum Romanum; sed exoticum, & quidem Græcanicum: recentiores verò nomine illo abusi sunt ad designanda jam antè dicta vestium Romanarum genera. Nonius cap. 14. n. 11. *Paludamentum est vestis, quæ nunc CHLAMYS dicitur*. Bene addit nunc: quia scilicet antiquiores Latini nomen *chlamydis* eâ notione non adhibuerunt. Gloss. Lat. Gr. *Paludamentum*, χλαμύς. Etymol. χλαμύς, τὸ περιερεῖς καὶ κυκλοειδὲς ἱμάτιον, τὸ ἐν συνθηκῇ λεγόμενον σάκος: i. e. *Chlamys* rotunda vestis, quæ vulgò *SAGUM* dicitur. Vopisc. in Firm. c. ult. Non scimus, quali *chlamyde* Pompejus usus fuerit. i. e. *paludamento*. Jul. Capitol. in Gord. jun. c. 21. Quos penulas, quotus *chlamydes* habuerit. i. e. *lacernas*; ut ibi rectè Salmasius: quem vide etiam ad Spart. in Adrian. c. 3. & ad Lamprid. in Alex. Sev. c. 67.

2. Sed aliter, ut jam superius diximus, antiquiores hoc vocabulo usi sunt. Cic. pro Rabir. Post. c. 10. L. Scipionis, qui bellum in Asia gessit, non solum cum *chlamyde*, sed etiam cum *crepidis*, in capitolio statnam videtis. Ubi non minùs *chlamys* ad habitum Græcorum refertur, quàm *crepida*. Nam Cicero tanquam rem insolentem ibi notat, statuam L. Scipionis non togatam, vel paludatam, uti apud Romanos mos erat; sed, more Græcorum, *chlamydatam* & *crepidatam* in Capitolio conspici; eoq; exemplo tam illustri excusare conatur factum Rabirii Postumi, cui crimini dabatur, quod Alexandria in Ægypto, more Græcorum, vestitus incessisset. Ferrarius quidem de Re Vest. Part. 2. lib. 2. c. 3. loci hujus sententiam aliorum detorque conatur: sed frustra. Plaut. Menæch. 4. 2. v. 95. Tuam nec *chlamydem* de foras, nec pallium cuiquam utendum. In Græcia nimirum

rum hæc dici finguntur : unde & Græcanici vestitus, in quo pallium vel præcipuè locum habet, mentionem facit. Idem Epid. 3. 3. v. ult. in Comœdia itidem palliata : *Hic quis est, quem huc advenientem conspicio, suam qui undantem chlamydem quassando facit.* Describit ibi incessum militis gloriosi. Idem Pseud. 2. 4. v. 45. *Opus est chlamyde, & macharâ, & petaso.* Ubi itidem personas Græcas rectè Græcanico habitu ornat. Et quidem *chlamys* ibi est vestis itineraria : uti & apud eundem Merc. 5. 2. v. 71.

3. Ad habitum scenicum, seu ludicrum refertur apud Horat. 1. Epist. 6. v. 40. ubi Poëta ait : *Chlamydes Lacullus, ut aiunt, si posset centum scenæ præbere, rogatus.* Sic & apud Sueton. in Calig. c. 19. in descriptione ornatûs ludicri, seu pompatici, *chlamys* memoratur. *Per pontem, inquit, ultro citroq; commearit phalerato equo, insignisq; quercicâ coronâ, & securi, & cetrâ, & gladio, aureâq; chlamyde.* Vide eundem in Ner. c. 25.

4. Præterea Poëtæ Latini, ad imitationem Græcorum, Deos, imperatores, & Heroas suos *chlamydis* ornare solent. Ovid. 2. Metam. v. 733. de Mercurio : *Chlamydemq; ut pendeat aptè, Collocat.* Virg. 9. Æn. v. 581. *Stabat in egregiis Arcentis filius armis, Pictus æu chlamydem.* Idem 8. Æn. v. 588. *Ipse agmine Pallas in medio, chlamyde, & pictis conspectus in armis.* Idem 4. Æn. v. 137. *Didoni venatum exeunti chlamydem tribuit : licet cæteroqui chlamys esset vestis virilis.*

These Observations are very Judicious, and written with great Perspicuity. A Latin Dictionary, containing the true Significations of each Word, disposed in a Methodical Order, can never be sufficiently esteemed. It appears from this Specimen, that the Author is perfectly qualified to publish such an useful Work; and all the Lovers of Learning will doubtless encourage and promote his Design.

II.

LE DROIT de la NATURE & des GENS, ou Systeme general des principes les plus importants de la Morale, de la Jurisprudence, & de la Politique. Traduit du

Latin de feu Mr. le Baron DE PUFENDORF par JEAN BARBEYRAC, Professeur en Droit & en Histoire à Lausanne. Avec des Notes du Traducteur ; & une Preface qui sert d'introduction à tout l'Ouvrage. Seconde Edition, revûe & augmentée considérablement. A Amsterdam, chez Pierre de Coup. 1712.

THE LAW of NATURE and NATIONS, or a general System of the most important Principles of Morals, Jurisprudence, and Politicks, written originally in Latin by the Baron DE PUFENDORF, and translated into French by JOHN BARBEYRAC, Professor of Civil Law and History at Lausanne. With the Translator's Notes, and a preliminary Discourse. The Second Edition, revised and very much enlarged. Amsterdam. 1712. in 4to. Tome I. pagg. 612. Tome II. pagg. 506. Besides a long Preface, and a large Index. Sold by Paul Vaillant in the Strand.

THIS Excellent Work of the Baron de Pufendorf is so well known, especially since it has been translated into English and French, that it were needless to give an Account of it. I shall only observe wherein this Second Edition of Mr. Barbeyrac's Translation differs from the First. He has considerably mended the Style, and wholly reformed it in a great many Places. "It can be no wonder (says he) that New Editions, especially of French Books, should want to be perfected in that respect. Our Language (laying aside the Excess of the Purists) is beset with Difficulties, and prodigiously nice : It will bear nothing, be it never so tolerable and intelligible, when it can be better expressed : It requires a Purity of Expression, and a Clear-

ness

“ness of Thought, which can hardly be
“attained to at first by any one that goes
“about a long Work. But perhaps there
“is no Book, whose Style, tho never so
“elaborate, wants more to be mend-
“ed and polished, than such a Translation
“as this. Not to say that the Matters treated
“of in this Work, being frequently diffi-
“cult, can never be expressed too clearly;
“the Original is written in such a harsh
“Style, and the Author is sometimes so un-
“accurate, that nothing less than a Second
“Labour, almost as painful as the first,
“could have rendred this Translation ac-
“ceptable to the French Readers.

Mr. Barbeyrac has also corrected some few places, wherein he had mistaken the Sense of the Author, either by his own Fault, or the Unaccuracy of the Latin Style; and in general he has altered all those places, which might have a more easy Turn, either in the Text, or in the Notes. Besides, he has been very careful to insert, both in the Notes and in the Margin, the Quotations of many Passages; so that most of them may easily be found.

The Translator has examined anew the Matters contained in this Work; which gave him occasion to make several Corrections and Additions in his Notes. Tho this Edition be of the same Size and Character as the first; yet it contains about a Hundred Pages more. There are in it Six Hundred Notes quite new, wherein the Translator examines several important Matters, and Questions, treated of, or omitted by his Author.

I must observe, that Mr. Barbeyrac has only revised his Translation and his Notes as far as the Beginning of the Sixth Book: He could not go on with that Revision, being obliged to leave Berlin, and to go to Lausanne, whither he was call'd by Their Excellencies of the City and Republick of Berne, to be Professor of History and Civil Law. However, he tells us that the whole Work will appear pretty uniform, if it be considered that the Style of the Three last Books was better than that of the foregoing, because the farther he went in that Work, the more he found it easy to express the Sense of the Author in proper Terms. Besides, the Matters treated of in the Five First Books, are more difficult than those of the Three last, and wanted more to be revised.

Mr. Barbeyrac infers from what has been said, that the First Edition of his Translation, if compared with the Second, ought to be look'd upon only as a mere Essay.

As for what concerns the Translator's Preface, he has made several Corrections, Additions, and Alterations in it. Besides, he has inserted a long Article, quite new, or a kind of Digression upon this Question: *Whether the Contempt of the Fathers reflects upon the Christian Religion?* Mr. Barbeyrac maintains the Negative; and it appears from this Part of his Preface, that he has no great Esteem for the Ancient Fathers. That Digression is particularly levell'd at these Words of a Learned Protestant Layman, *That an excessive Contempt of the Fathers reflects upon the Christian Religion. If the Christian Religion (continues that Author) was not propagated by truly Pious and Learned Men, what Opinion can one have of it?*

Mr. Barbeyrac complains, that the Study of Morals is very much neglected. “The
“Reformation (*says he*) restored, in a great
“Measure, the Purity of the Doctrine and
“Manners. But did the Reformers them-
“selves, and their Successors, constantly
“follow the Spirit of Christianity, and of
“the Reformation? Was not the dreadful
“Doctrine of Persecution on account of
“Religion expressly maintained in Two
“Tracts, the one written by (a) Calvin,
“and the other by (b) Beza? Did not Cal-
“vin actually put his Principles into Pra-
“ctice

(a) Mr. Barbeyrac quotes Calvin's Book entitled, *Fidelis Expositio errorum Michaelis Serveti, & brevis eorumdem refutatio, ubi docetur jure gladii coercendos esse hæreticos.*

(b) Mr. Barbeyrac quotes a Book of Beza entitled, *De Hæretico à Magistratu puniendis*: And then he adds the following Words.
“Note, That the Friends of Justus Lipsius,
“in Answer to some Protestants who ex-
“claimed against the Doctrine of that
“Learned Man concerning the Punishment
“of Hereticks, which he maintains in his
“Politicks, and in his Treatise *de una Reli-*
“*gione*, had recourse to a Retortion, by al-
“leging the Execution of Servetus and a
“Passage of Beza, wherein he says in ex-
“press Words, *That it is more absurd to pre-*
“tend

“ Etice against *Servetus*? Nay, has it been
 “ possible hitherto to make many People
 “ confess, tho they have felt for a long time
 “ the dismal Effects of Persecution,
 “ that any Violence, any Vexation, great
 “ or small, direct or indirect, on account of
 “ Religion, is a perfect Tyranny? Have
 “ not some ascribed the Progress of Chri-
 “ stianity to that Sort of Conversion, and
 “ asserted (a) that Paganism would have pre-
 “ vailed to this Day, and that the greatest Part
 “ of Europe would be Heathenish still, if Con-
 “ stantin, and his Successors, had not used their
 “ Authority to suppress Heathenism? Have not
 “ some (b) Men revived the pernicious
 “ Maxim of St. *Austin*, viz. that those who
 “ do not believe in Christ, cannot be look’d
 “ upon as lawful Possessors of the things of
 “ this World? If we consider how few
 “ Moral Books we have, especially in our
 “ Language, if compared with the vast
 “ Number of Controversial Works to be
 “ found in Libraries, and in the Shops of
 “ Booksellers, we may easily conclude from
 “ it, that the Study of Morals is very much
 “ neglected. Publick Discourses do not
 “ appear very instructive in that respect;
 “ and, if any one should doubt of it, he
 “ may be fully convinced by the following
 “ Testimonies”. Mr. *Barbeyrac* quotes, in
 “ the first place, a Passage of Mr. *La Placette*,
 “ Minister of the French Church at Copenhagen,
 “ in his *Treatise concerning Restitution*, where he
 “ brings in some Persons, who having undone
 “ themselves by neglecting that important
 “ Duty, will complain of their Preachers, at
 “ the Day of Judgment, in the following
 “ Words: “ We had no Occasion for so many

“ tend that Hereticks ought not to be punished,
 “ than to assert that no Punishment ought to be
 “ inflicted upon Sacrilegious Men and Parricides,
 “ since Hereticks are infinitely more wicked than
 “ those profligate Wretches. See *Lipsius’s* Life
 “ written by *Aubertus Miraeus* in the Ist Volume
 “ of the Works of that Critick, pag. 16. Edit.
 “ *Vesal*.

(a) *Droits des deux Souverains*, &c.
 pag. 286.

(b) Vid. P. *Molin. Anatom. Arminianismi*,
 Cap. XXXII. dist. 18. *Maccov. Distinct.*
 Cap. XIII. Sect. 18. *Theol. Quaest. Loc.*
 XXV. *Quaest. 12. Voetius*, &c.

“ vain Speculations, frivolous Enquiries,
 “ abstruse Questions, and insignificant Dis-
 “ putes about things, which did not concern
 “ us, and yet made the principal Subject of
 “ your Sermons. We don’t find that any
 “ body is damned for not knowing a Thou-
 “ sand Things, which you have taught us
 “ with great Nicety and Exactness. But we
 “ are deprived of Salvation for having neg-
 “ lected a Duty, about which you have been
 “ altogether silent. You suffered us to come
 “ to the Holy Table, without acquainting
 “ us, that we could not do it worthily, un-
 “ less we restored what we had unlawfully
 “ gotten. You preached to us God’s Mer-
 “ cy. You exhorted us to implore it, and
 “ to trust in it, without telling us that no
 “ one can obtain it, who continues to live
 “ in Injustice, as he does, when he refuses
 “ to restore what he has acquired by unlaw-
 “ ful Means. In a word, you took no Care
 “ to teach us those great Truths at a time
 “ when we wanted to know them: But now
 “ we are inexcusable, and convinced that
 “ we justly deserve the Punishment inflicted
 “ upon us”.

Mr. *Ostervald*, Minister of *Neufchatel*, is
 the Second Author quoted by Mr. *Barbeyrac*.
 That Excellent Divine tells us in his *Treatise*
concerning the Causes of Corruption, &c. that
 there is a great Ignorance about the Duties
 of Christianity, and that some of them are
 hardly known to the greatest part of Chri-
 stians. He instances upon the Duty of
Restitution, and says that Mr. *La Placette* ha-
 ving published a *Treatise* upon that Subject,
 it was look’d upon as a singular Book: The
 Matter appeared New and Curious; and some
 call’d the Doctrine, treated of by that Au-
 thor, a new and severe Doctrine. The same
 Author makes the following Observations.
 Some (says he) pretend that so much Stress
 should not be laid upon Morality; that some
 Allowance ought to be made to Human
 Nature; and at the same time they very
 much insist upon the Doctrinal Part, and
 even upon many Doctrines, that are not ve-
 ry important. Some go so far as to say that
 it is a dangerous thing to insist so much up-
 on Morality; and that the doing of it is a
 Character of Heresy. Nay, some Divines
 have been so bold as to publish some Books,
 wherein they seem to disparage good Works.
 Can any one wonder that the People, com-
 mitted to the Care of such Teachers, should
 neg-

neglect Practical Duties? Those, whose Office it is to teach Religion, are divided about vain and needless Questions; and whilst a Pastor makes it his main Business to confute, either in his Study or in the Pulpit, an Adversary whom he never saw, or an Error unknown to his Flock, his Hearers entertain dangerous Opinions about Morality, and continue in an ill Course of Life.

Our Author maintains, that the Two Divines just now quoted, are unexceptionable Witnesses in the present Case; and then he goes on thus. "I wish I could say that those, who have been so justly censured, begin to open their Eyes, and to take another course. But I am afraid most of them believe still, contrary to the Design of their Ministry, that a great Zeal for Speculative Doctrines, (which may easily be learn'd, and are frequently maintained out of private Ends,) will dispense them from seriously pursuing the Study of Morals, which requires a profound Meditation, and more Knowledge than what *Common-Places* can afford. One would think they should at least forbear molesting those, who endeavour to perform what they themselves should do. But their Predecessors shewed them the way, and they are resolved to tread in their Steps. And indeed, who was it that introduced a Methodical Study of the Law of Nature, and undertook to publish a System of that vast and most useful Science? Was it a Clergyman, a Divine by Profession? No, it was the Illustrious *Grotius*, whose Memory will always be dear upon that account to all the sincere Lovers of Truth and Virtue, had he not acquired an Immortal Glory by many other Excellent Works. And yet when his Admirable Treatise *De Jure Belli & Pacis* came out, the Clergy, instead of thanking the Author for it, rose up against him: That Book was not only condemned in the (a) *Index Expurgatorius* (which can be no wonder,) but also cried down by several Divines. The Work of the Baron de Pufendorf, which I have translated, met with the same Opposition. The Je-

suits (b) of *Vienna* got it prohibited; and many Protestant Divines of *Sweden* and *Germany* wished it might have had the same Fate among them".

Mr. *Barbeyrac* adds, that Morals being thus neglected, and, as it were, banished by the Publick Ministers of Religion, took Sanctuary among those Lay-men who profess'd Learning. This Translation being chiefly designed for those, who understand *French* better than any other Language, the Author desires the Readers to take notice, that his Complaints do not concern the *English, Dutch, &c.*

III.

JO. ALBERTI FABRICII, SS. Theol. D. & Prof. Publ. BIBLIOTHECÆ GRÆCÆ Liber V. de Scriptoribus Græcis Christianis, aliisq; qui vixere à Constantini M. ætate ad captam A. C. MCCCCLIII. à Turcis Constantinopolin. Accedunt LEONIS ALLATII Diatribæ de NILIS & PSELLIS eorumq; scriptis, & de LIBRIS ECCLESIASTICIS Græcorum, notis ac supplementis auctæ, atq; MICH. PSELLI de omnivaria Doctrina Quæstiones CXCI. ad Mich. Ducam Imperatorem, nunc primum editæ ex Apographo Lindenbrogiano, quod existat Hamburgi in Bibl. Johannea. Hamburgi, Sumtu Christiani Liebezeit. Anno MDCCXII.

That is, *THE Vth Book of the BIBLIOTHEQUE OF GREEK WRITERS*, containing an Account of

(a) In 1627. See Boeclerus's Preface to *Grotius*.

(b) See an Historical Account of those Quarrels in the *Eris Scandica* printed at *Frankfort* in 1686.

those Christian Authors and others, who lived from the Reign of Constantin the Great, to the taking of Constantinople by the Turks in the Year 1453. By JOHN ALBERT FABRICIUS, D. D. To which are added, First, the Tracts of LEO ALLATIUS concerning those Writers, who went by the Names of NILUS and PSELLUS: Secondly, Two Dissertations of the same Author concerning the ECCLESIASTICAL BOOKS of the Greeks; the whole enlarged with Notes and Supplements. Thirdly, CXCIH Questions of MICHAEL PSELLUS upon several Subjects, inscribed to the Emperor Michael Ducas, and never before published; printed from the Copy of Lindenbrog lodged in St. John's Library at Hamburg. Hamburg. 1712. in 4to. pagg. 338. III. 186. 250. Sold by J. Moetjens, and M. C. Le Cene in the Strand.

SO many Authors have already given an Account of the Ancient Ecclesiastical Writers, that this Part of Dr. Fabricius's *Bibliothèque* might appear needless to several Readers. That Learned Man being sensible of it, alledges Two Reasons, which are more than sufficient to justify his Performance: 1. That since he has undertaken to publish an History of the Greek Writers, he could not leave out the Ecclesiastical Authors without rendring his Work lame and imperfect. 2. That this Part of his History contains many things omitted by others, or more carefully treated of, as it will appear especially from the next Volume, that will run upon the same Matter. The vast Learning of the Author is so generally known, that whenever he treats a Subject, which has been handled by others, every body must needs think it will come out with great Improvements.

I. This Volume contains an Account of the Ecclesiastical Writers of the Three First

Centuries, and of St. Athanasius and St. Ephrem, who lived in the Fourth. 1. Dr. Fabricius mentions the *Codex Apocryphus Novi Testamenti*, published by him some Years ago. That Collection met with a good Reception from the Publick, and was bought by all the Curious in England, and in other Countries. In the next place, the Author takes notice of Two other Collections, viz. that of the Apostolical Fathers by Cotelerius, and Dr. Grabe's *Spicilegium Patrum & Hereticorum primi & secundi Saculi*. 2. He proceeds to the Epistle, and the Acts of St. Barnabas. 3. He treats of the Works falsely ascribed to Dionysius the Areopagite. 4. The next Article concerns the *Pastor of Hermas*. Dr. Fabricius has inserted several Testimonies concerning that Book, which have been omitted by Cotelerius and Dr. Grabe. When Father de Montfaucon published his Excellent Edition of St. Athanasius, he printed in the Third Volume a Piece entituled *Doctrina * ad Antiochum*, falsely ascribed to that Father: That Work was unknown to Cotelerius. There are in it many Greek Fragments of Hermas's *Pastor*. Dr. Fabricius has thought fit to insert them in this Volume, with the Ancient Latin Translation: Those Fragments will be very acceptable to the Lovers of Ecclesiastical Antiquity. 5. Our Author mentions the Writings of St. Clement, St. Ignatius, and St. Polycarp. He informs us, that Mr. George Claudius, a Dane, is preparing for the Press a new Edition of St. Ignatius's Epistles, with a Dissertation entituled *De Ignatiis*. Mr. Claudius undertakes to prove, that those Epistles of St. Ignatius, which are accounted Genuine, have been interpolated in a great many places; and he maintains that there is nothing Genuine in them, but what is to be found without any Alteration in all the Manuscripts. To that end, he has carefully collated not only the Manuscripts of Florence and Augsburg, but also the Translations and Quotations. He rejects every thing else, and will get it printed in a smaller Character. His Dissertation *De Ignatiis* will contain some Pieces never before published, especially of Ignatius *Diaconus*: Those Pieces are taken from the King of France's Library, and translated

* That Work was printed from a Manuscript in the Library of M. Colbert.

into

into *Latin*. 6. The next Ecclesiastical Writers mentioned by Dr. *Fabricius*, are *Justin Martyr*, *St. Irenaeus*, *Tatian*, *Athenagoras*, *Theophilus Antiochenus*, *Hermias*, *Clemens Alexandrinus*, and *Melito*. The Author makes some few Observations upon the First Apology of *Justin Martyr*. A Passage of *St. Irenaeus* gives him occasion to discourse of those Imprecations, which the Ancients used to insert in their Books, in order to prevent their being corrupted by Transcribers. I shall speak of it at the End of this Extract. The Readers will find, in the Article relating to *Clemens Alexandrinus*, a *Latin Translation*, never before printed, of a *Greek Piece* to be found among the Works of that Father with this Title, *Εκ τῆς Θεοδοῦτου καὶ τῆς ἀνατολικῆς καὶ μεσσηνικῆς διδασκαλίας κατὰ τοὺς οὐχ ἀληθεῖς χρόνους ἐπιτομαί* *. That Translation was made by Father *Combesis*; but he was afraid of publishing it, because those *Extracts* contain some Heretical Doctrines. It has been transcribed from Father *Combesis*'s Original lodged in the Library of the *Dominicans* at *Paris*, and it is attended with several Notes of the Translator. 7. Dr. *Fabricius* proceeds to *Papias*, and other Writers of the Second Century, whose Writings are lost. 8. In the next place, he mentions the Works of the Hereticks of the same Century. 9. The next Authors of which he gives an Account, are *Hippolytus*, *Origen*, *Gregorius Thaumaturgus*, and *Methodius*. 10. Afterwards he takes notice of *Archelaus*, and his Dispute with *Manes*. 11. He mentions the Writers of the Third Century, whose Works are not extant; and then gives an Account of the Writings of those Hereticks who lived in the same Age. The Readers will find in this Article some *Greek Fragments* of *Manes*'s Epistles. Those Fragments have been transcribed from a Manuscript belonging to the College of *Lewis the Great* at *Paris*: They were sent to the late Dr. *Grabe* by Father *le Quien*; and have been communicated to Dr. *Fabricius* by M. *Winckler*, Professor of the Oriental Languages at *Hamburg*. 12. *St. Athanasius* and *St. Ephrem* are the only Ecclesiastical Writers of the IVth Centu-

ry mentioned in this Volume. In the next, the Author will give an Account of those who lived in that and the following Ages.

II. *Leo Allatius* published Two Dissertations concerning those *Greek Writers*, who went by the Name of *Nilus* and *Psellus*, (*De Nilus & Psellis*.) Those Dissertations were grown scarce, and have been reprinted here with several Notes and Supplements of Dr. *Fabricius*.

III. The next Work, inserted in this Volume, was never before printed. It is the *Διδασκαλία παντοδαπῆ* of *Michael Psellus*, consisting of CXIII Questions and Answers inscribed to the Emperor *Michael Ducas*. They are attended with a *Latin Translation* of Dr. *Fabricius*. Most of those Questions run upon Theological and Philosophical Subjects. The Readers may judge of them by this Specimen. In Answer to this Query, *Whether there are more Angels than Men?* the Author maintains the Negative, and proves it thus. All Numbers, (*says he*) as they are nearer an Unit, are lesser than those that are farther from it: Two, for Instance, Three, and Four are lesser than Twenty and Thirty. In like manner, those Beings that are nearer the one God, are not so many as those that are farther from him. But Angels, Archangels, and Powers are nearer God, than Men; therefore the Number of Men exceeds that of Angels.

IV. Dr. *Fabricius* has reprinted from the *Paris Edition* 1644. Two Dissertations of *Leo Allatius* concerning the Ecclesiastical Books of the *Greeks*. *De Libris Ecclesiasticis Graecorum Dissertationes duae, quarum una Divinorum Officiorum potiores usitatioresq; libri percensentur: altera Triodii, Pentecostarii & Paracletice examinantur*. The Editor has added to those Dissertations several Notes, a Supplement, and an Index.

I have informed the Readers in one of my foregoing Sheets, that the Author of this *Bibliothèque* designs to publish several Notes and Observations of his own upon the New Testament. He gives us a Specimen of that Work in this Volume, wherein he has inserted his Observations upon these Words of the Apocalypse XXII. 18. 19. *If any Man*
shall

* Those *Extracts* of *Theodotus*; &c. have been translated into the German Language, by Two several Authors, and printed at *Leipsick* in 1700, and at *Ulm* in 1701.

shall add unto these Things, God shall add unto him the Plagues that are written in this Book: And if any Man shall take away from the Words of the Book of this Prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this Book. Dr. Fabricius observes, in the first place, that when St. John said, God shall add unto him the Plagues that are written in this Book, he had in his Thoughts these Words of Deuteronomy XXIX. 20. *All the Curses, that are written in this Book, shall lie upon him. In like manner what follows in St. John, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this Book, agrees with what we read in the same Chapter of Deuteronomy, and the Lord shall blot out his Name from under Heaven, and separate him unto Evil, out of all the Tribes of Israel, according to all the Curses of the Covenant, that are written in this Book of the Law.*

Secondly, the Author observes, that the like Imprecations were formerly inserted in Books, not only by the Jews and Christians, but also by the Greeks and Romans, tho Alexander Morus * and Dr. Hody † deny it. Dr. Fabricius gives several Instances of it. I shall only set down Two or Three. The Learned Dr. Hickes found these Words in an Anglo-Saxon Manuscript, *Hunc Christus excæcet qui hoc oblitteraverit. Rufinus prefixed the following Lines to his Translation of Origen's Books Περὶ ἀρχῶν: Illud sane omnem qui hos libros vel descripturus est vel lecturus, in conspectu Dei Patris & Filii & Spiritus Sancti contestor atque convenio per futuri regni fidem, per resurrectionis ex mortuis sacramentum, per illum qui preparatus est Diabolo & angelis ejus æternum ignem, sic non illum locum æterna hereditate possideat, ubi est fletus & stridor dentium, & ubi ignis eorum non moritur, ne addat aliquid huic scripturæ, nec auferat, nec inserat, nec immutet, sed conferat cum exemplaribus unde conscripserat, & emendat ad literam & distinguat, & in emendatum vel indistinctum codicem non habeat, ne sensuum difficultas, si distinctus codex non sit, majores obscuritates legentibus generet. St. Irenæus writ down the following Adjuration at the End of his Book De Ogdo-*

ade, as it appears from Eusebius H. E. Lib. V. cap. 20. I adjure thee, who shalt transcribe this Book, by our Lord Jesus Christ, and his glorious Appearance, in which he will come to judge the quick and the dead, to compare the Copy with the Original, and to correct it carefully. Thou shalt also transcribe and insert this Adjuration.

I shall set down a long Passage of Gregorius Turonensis, as I find it at the End of his *Historia Francorum*: That Passage appears to me very remarkable. “Decem Libros Historiarum, (says that Bishop) septem Miraculorum, unum de Vitis Patrum scripsi. “In Psalterii tractatum librum unum commentatus sum. De Cursibus etiam Ecclesiasticis unum librum condidi. Quos libros licet stilo rusticiore scripserim, tamen conjuro omnes Sacerdotes Domini, qui post me humilem Ecclesiam Turonicam sunt recturi, per adventum Domini Nostri Jesu Christi, ac terribilem reis omnibus judicii diem, si nunquam confusi de ipso judicio discedentes cum Diabolo condemnandi estis, ut nunquam Libros hos abolere faciatis, aut rescribi quasi quædam legentes, & quasi quædam præmittentes: Sed ita omnia vobiscum integra inlibataque permaneant, sicut à nobis relicta sunt. Quod si te, Sacerdos Dei, quicumque es, Martianus noster septem disciplinis erudit, id est, si te in Grammaticis docuit legere, in Dialecticis alterationum propositiones advertere, in Rhetoricis genera metrorum agnoscere, in Geometricis terrarum linearumque mensuras colligere, in Astrologicis cursus siderum contemplari, in Arithmeticis numerorum partes colligere, in Harmoniis sonorum modulationes suavium accentuum carminibus concrepare: si in his omnibus ita fueris exercitatus, ut tibi stilus noster sit rusticus, nec sic quoque deprecor, ut avellas quæ scripsi. Sed si tibi in his quiddam placuerit, salvo opere nostro te scribere versu non abnuo.

I have somewhat enlarged upon this Head for the sake of those, who know not that such Admonitions were frequently inserted in the Works of the Ancients. It appears from the Passages above-quoted, that the Copists took a great deal of Liberty in transcribing Manuscripts; and 'tis to be feared many of those Books that went through their Hands, have been more corrupted, interpolated,

* Pag. 148. Causæ Dei.

† In the XVIth Chapter of his Book against the History of Aristæas.

terpolated, and falsified than we are aware of.

IV.

SYSTEME de Reflexions, qui peuvent contribuer à la Netteté & l'Étendue de nos Connoissances : ou nouvel Essay de LOGIQUE. Par J. P. DE CROUSAZ, Professeur en Philosophie & en Mathématique dans l'Académie de Lausanne. A Amsterdam, chez Francois L'Honoré. MDCCXII.

That is, *A SYSTEM of Reflections, which may contribute to the Clearness and Extent of our Knowledge: Or, A New LOGICK.* By J. P. DE CROUSAZ, Professor of Philosophy and Mathematicks in the Academy of Lausanne. Amsterdam. 1712. in 8vo. pagg. 376. and 291. Sold by Paul Vaillant in the Strand.

MR. de Crousaz has dedicated his *Logick* to the General Synod held at Lausanne the 13th of last April. That Assembly was

the First General Synod of that Part of the Canton of Berne, call'd *Le Pais de Vaud*. The Author tells them, among other Things: " You know better than I do, *Gentlemen*, " and most Honoured Fathers, that the History " of Ecclesiastical Assemblies does not appear very Edifying; which is a very unlucky thing. Every body is apt to read " that History with great Respect; but the " reading of it is quickly attended with Indignation. It affords nothing but Quarrels, " Disputes about Words, Contentions arising " from Ignorance, and supported by Passion " under pretence of Zeal. *Anathema's* take " the place of Charity and Christian Forbearance; Animosities encrease together " with Schisms; and the Scandal occasioned " by the Dissentions of Teachers fills the " Minds of People with Scruples and " Doubts, in so much that by degrees they " lose all Sense of Religion. Such have " frequently been the Fruits of those Venerable Assemblies held in the Name of Jesus. But your Synod, *Gentlemen*, and most " Honoured Fathers, is altogether free from " Discord. You don't mind any Worldly " Interest. You are full of the Spirit of " Christianity; and the Salvation of your " Flocks is your greatest Concern, &c.

This New Logick contains many Excellent Rules and Precepts not to be found in any other Work of that Nature. Mr. de Crousaz observes a very Methodical Order; and his Performance will be of great Use to those who desire to learn the Art of Reasoning.

HELMSTAD.

MR. Eccard, Professor of this University, is about a considerable Work entituled, *De Originibus Linguae Germanicae*. He has lately published a *Catechesis Theotisca seculi IX. medio conscripta*, to which he has added a Preface, wherein he treats *de Catechizatione medio ævo usitata*. The same Author is also writing the History of the German Poets till the Time of Opitz, who lived in the last Century.

UDINE.

THE Patriarch of Aquileia has founded in this City a Noble Library for the Use of his Diocese. His Uncle, who was his Predecessor in the Patriarchate, and his Brother, Bishop of Brescia, (both of them Cardinals) left him a considerable Number of Books. But because they were not sufficient for the Library which he designed to set up; he has already spent above Twenty Two Thousand Ducats for that Purpose: Besides, he is daily collecting other Books.

out of Italy and other Countries. M. Nicolas Madrisio, one of the most Learned Gentlemen of this Diocese, has published an Eloquent Oration upon that Subject. He took for his Text these Words in the Second Book of Maccabees, *Construens Bibliothecam congregavit de regione libros.* The Author bestows upon our Illustrious Patriarch the Praises which he justly deserves.

V E N I C E.

M. Chericato of Padua has put out a Book, wherein he examines Two important Questions.

Quæstio de nova specie Cambii Maritimi de recenti proposita, &c. Accedit etiam Decisio, qua cavetur, ne Concubinarium asserens se Concubinam non amplius tangere, & in occasione proxima peccati existens, ad Pœnitentiæ & Eucharistiæ Sacramenta admittatur, &c.

T O U L O U S E.

THE Judicious Author † of the *Annals of Toulouse* went no farther than the Year 1610. Had he lived * many Years longer, he would not have carried on that Work to the End of the XVIIth Century, tho he wanted none of the Materials necessary for that Purpose. He frequently said that the great Love he had for Truth, did not allow him to betray it; and therefore he resolved not to go on with those Annals. It were to be wished he had given us a fair Account of Vaninus's Trial from the Records of Parliament; but Vaninus was executed in the Year 1619. and perhaps that Trial was one of those Things, which Mr. de la Faille could not have represented with all the Impartiality of a Faithful Historian.

† Mr. de la Faille.

* Mr. de la Faille died in November 1711. being in the 90th Year of his Age. He was a Gentleman of great Merit. His *Annals* must need contain a great many Curious Facts.

P A R I S.

FIVE Mandates, and as many Pastoral Letters of the late M. Flechier, Bishop of Nismes, are come out with his Funeral Oration.

Mandemens & Lettres Pastorales de Mr. Flechier Evêque de Nismes, avec son Oraison funebre. Paris. 1712. in 120. pagg. 388.

The Publication of a Constitution of Pope Innocent XII. the Troubles occasioned by the *Cevenois*; a Cross set up by a Shepherd, which was thought to work Miracles; the Publication of the Jubilee; the Famine in the Year 1709. the Design of dissuading the People from going to Publick Shews; publick Prayers for the Prosperity of our Arms; and the Propositions of Peace in the Year 1709. are the Subjects of those Ten Pieces. The Funeral Oration was pronounced by the Abbot du Jarry.

Father Malebranche has published a New Edition of his *Recherche de la Verité*, in Two Volumes in 4ta. and in Four Volumes in 120.

De la Recherche de la Verité, où l'on traite de la nature de l'Esprit de l'homme, & de l'usage qu'il en doit faire pour éviter l'erreur dans les Sciences. Sixième Edition, revue & augmentée de plusieurs éclaircissements. Par N. Malebranche, Prêtre de l'Oratoire de Jesus. Paris. 1712.

This is the most Accurate and the Largest Edition of that Work. The Author has inserted at the End of the last Volume Two New Pieces; one of which concerns the *Subtil Matter*, and contains the Solution of many Difficulties relating to the most general Effects of Nature. The other runs upon the Structure of the Eye, and upon Opticks: The Design of this Piece is to clear what is said in the Ist Book concerning the Delusions of the Sight.

Pag. 287. at the End of the VIIIth Article, read *Methodum Infinitesimalem.*